

A
LETTER

TO

D^r du Moulin,

CONTAINING A

CHARITABLE REPROOF

FOR HIS

SCHISMATICAL BOOK

ENTITULED,

A Short and True Account of the Several Advances the CHURCH of ENGLAND hath made towards ROME, &c.

TO WHICH ARE ADDED

Some Seasonable Words

TO

M^R. RICHARD BAXTER.

Magna est Veritas, & Prevalebit.

London, Printed in the Year 1680.

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CHARITY
BOOK

A
TO WHICH

M. RICHARD BAXTER

W. of London

Printed in the Year 1633



A
LETTER
 TO
Doctor Du Moulin, &c.

SIR,

THis comes from one that has a great Esteem of your *Parts* and *Learning*, and is most heartily griev'd that a Person of such Endowments, whose Father was so Intimate a Friend of the most Renowned Bishop *ANDREWS*, whose Brother is at this time so Great an Ornament of our Church; I say, that such a Man should condescend to the Clamors of those *Ignorant, Low-spirited* People, that cry out *Poper*y, *Poper*y, at every thing that favours of *Antiquity* in the *Circumstantial*s of Religion: though indeed *Poper*y it self be nothing else but a *Novelty*, as it hath been plainly Demonstrated by the Reverend Dr. *Peirce*, now Dean of *Salisbury*, in that so much Celebrated Sermon of his, which the *Papists* have so often *Barkt* at; but none of them could ever fix a *Tooth* on it. I Beseech you to Read with all Seriousness, and Deliberation the *Decad* of *Caveats*, which the same Learned, and Pious, and Truly Obedient Son of the Church of *England* hath lately Publish'd.

You revile the Books of *Heylin*, *Thorndike*, *Jeremy Taylor*, and Archbishop *Bramhal* (you might have said Dr. *Heylin*, &c.) as being infected with the Venom of *Arminianism*, *Pelagianism*, and *Socinianism*, and the Maxims of Dr. *Hobbes*. Sir, I beseech you by the Meekness and Gentleness of our Lord Jesus Christ, that

that you would not be so Angry with me, as it seems you were of late with one of my Brethren for Exhorting you to Repentance. Is it one of the Reasons you Dislike our Church, that she obliges all those that undertake the care of Souls, to teach all Children as soon they are able, to learn, that it is a part of their Duty towards their Neighbour, to keep their Tongue from Evil Speaking, Lying and Slandring. But you will say, all the World knows these men were Arminians. To this I answer; 'tis true, They did Declare their Dissent from Mr. Calvins Conceits about Predestination, especially the three first: And for ever Blessed be the Father of Lights, that so Learned Persons were delivered from that Error, which so many still lie under. We are not Arminians but Sincere Christians, in that we Oppose Calvin in this matter. One of the Sons of the Church of England Publisht some Latine Papers against Jansenius and Calvin about two years since: and finding in your Friends CELEUSMA, a most wicked slanderous Imputation of Innovation in Religion, cast upon the Author of that Excellent Book, entituled The Causes of the Decay of Christian Piety: He Printed a Brief Parænesis to your Friend, Annexed to some other Papers, and sent it to Mr. Jenkins, together with these Papers against Jansenius & Calvin. But the Messenger could never come to speak with him, wherefore at length he left a Letter for him with a Friend of his, part of which I shall here recite. The Author of this Book did desire me to deliver it into your own hand; and I have often sought to do it accordingly, but could not get an opportunity. He did further enjoin me to tell you, that if you please (or any of your Friends or Party) to controvert these points with him in the Latine Tongue; he doth hereby promise you to give you an Answer in three weeks time, to any thing whatsoever shall be written by you.

The Author of these Papers, against Jansenius, has ever had a Due Reverence for that Authority, that has enjoyed us not to trouble the Vulgar with Subtle Disputes about Predestination, and therefore has ever been Averse, even from Writing in English on this Controversial Subject. But though he does acknowledg, that some very Good and Learned Men may Dissent from him; he is so Confident, that what he has Publisht in the above mention'd Papers, is a Truth contain'd in the Gospel, that his Life shall never be so Dear
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to him, as the *Vindication* of it. So much for their *Arminianism*.

As for *Pelagianism*, and *Socinianism*, and the Maxims of Dr. *Hobbes* (I suppose you mean *Thomas Hobbes* of *Malmsbury*) Believe it, I cannot apprehend, how it is possible for you to Enjoy the God of Truth in this World, or in the World to come, unless you speedily repent of this most Abominable Slander. To go about to confute it, would be as Absurd to one that has Read the Writings of these Great Men, as to prove that 1 & 2 make 3.

As for Dr. *Hobbes*, how has he been *Confounded*; and exposed to Contempt by the most Reverend Bishop *Bramhal*! And yet you reckon him amongst those whose Books are infected with the Venom of the Maxims of Dr. *Hobbes*. Do you, and your *Hot-headed Party* take any heed to what you speak or write? How injurious are you to the Memory of that Excellent Man, Archbishop *Laud*, in endeavouring to Perswade the Vulgar, that he was Popishly-Affected! I say, the Vulgar: For they that Read his Incomparable Book against *Fisher*, will Despise the most strenuous Attempts (much more such as yours) to Violate the Honour of His Memory: Whose Blood has made such a Stain upon the Reputation of your Party, that it shall remain throughout All Generations. In the 24th. Page of your *Angry Book*, your Malice reaches one of the Highest of the Friends of the Church of *England* that ever was, or ever can be. So Natural is it to those that Revile BISHOPS, to make as light of KINGS. How Villanous, how Traiterous is it for Private Persons to put the worst Construction upon the Intricate Actions of PRINCES! The Learned Writings of this Great KING against *Popery* shall ever remain as a Brand of Infamy to those Phanaticks who shall ever Slander him, as you have done. Can you think it possible that Our most Gracious Sovereign will ever think well of such Bitter Enemies of the Church of *England*, who have thus Slandered His Grandfather, and Murder'd His Father, a Prince whose Clemency could never be Parallel'd but by His own? whose Life upon the account of his Clemency, 'tis certainly the Interest of all Parties to Endeavour to Preserve.

The next thing I think fit to mind you of is this; That you say, p. 31. That the most numerous Party of our Church have been these twenty years endeavouring to make their Advances towards

Rome, and have run themselves into Pelagianism and Socinianism, &c. Strange! that one of your years should write so Inconsiderately! Call the Papists what you please rather than Pelagians or Socinians! Do they not Expressly Acknowledge the Decrees of those Councils which Condemned Pelagius's his Doctrine? And does not any man that knows any thing in Religion, know this, tht The Papists are no Socinians? How Ridiculous then is this your Accusation, that they make Advances towards Rome, and run into Pelagianism and Socinianism! Will you never be ashamed of such Folly? Now you fall upon Doctor Patrick, and talk your pleasure of him, and recite many of his words, wherein he Elegantly sets forth the Folly of those men, who make such ill Descriptions of the Nature of Saving Faith, that according to those Descriptions, men are apt to sooth up themselves in their Carnal Security, and Conceit that they have Saving Faith, though they are so grossly sinful that 'tis impossible they should suppose themselves to have a Real Propensity to Keep GODS Holy Will and Commandments, and Walk in the same all the dayes of their Life.

At length you say. and that (in my Judgment) very Truly, To be short, Doctor Patrick makes no other Account of Justification by Faith (I suppose you mean, of Justifying Faith) but of an Hearty Assent to the Truth of the Gospel, and an Endeavouring to live according to it. An Endavouring, to wit, a sincere and Effectual Endeavouring. This I know to be sound Doctrine. But however, sith you Carp at the Learned Doctor's Expressions, I shall endeavour by some other Expressions to draw off your self and others from your too high Esteem of such kind of Descriptions of Justifying Faith, by which so many men (to my certain knowledge) have sooth'd up themselves in their Iniquities. I shall here Transcribe some part of a Brief Discourse Entituled, Justifying Faith, &c. Printed for William Crooke at the Sign of the Green Dragon without Temple-Bar:

Alas, what Stirs, and Petulant Controversies have there been, and are still continued amongst those that joyntly Profess the Christian Religion, concerning the Nature of Faith in Christ, of the Faith of Gods Elect! A man can hardly say any thing by way of Description of it, but presently upstarts one or other, with some Argument to Disprove what we say. I shall do what I can in Declaring my Sense of it, to speak Convincingly and unexceptionably, and therefore I shall pass by such Descriptions

scriptions of it as I have found to have been Controverted, though I do heartily approve many of them, as Implying the same Truth, which I shall endeavour to set forth in these words: The Faith we speak of, Faith by which the Just do Live, Faith that Overcometh the World, Faith that worketh by Love, is such an ASSENT to the Truths contained in the Holy Scriptures, which includes in its Nature, the Trusting in God the Father Almighty, Maker of Heaven and Earth, for Grace and for Glory, through the Merits of the Past Sufferings, and the Power and Virtue of the Present Intercession of Jesus Christ, His Only Son, Our Lord.

By Grace I understand Principally All those Measures of Holiness, of Purity of Heart, of Participation of the Divine Nature, which are Attainable here upon Earth, and Secondly whatsoever the Only Wise God Judges to be the Means of attaining thereunto; By Glory I understand the Full, Perfect, Eternal Enjoyments of the Holy, Blessed, and Glorious TRINITY, in the Kingdom of Heaven. By Trusting in God for Grace and for Glory Through the Merits and Intercession of Jesus Christ, I understand a Sincere Absolute Expectation from God, of whatsoever He Knows to conduce to our Eternal Happiness, that is, a Perfect CONFORMITY to Our Blessed Redeemer, both in Body and Soul, Upon the bare Account of his Promise to Give us Freely whatsoever we shall ask of Him in the Name of his SON, that is to say, in a Sincere Belief that the SON, Being Over All, GOD Blessed for Ever, did in time, for Us Sinful Creatures to Reconcile Us to the Holy Creator of all things, take upon Him the Nature of Man, was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was Crucified; Dead and Buried, he descended into Hell, the third day he rose again from the dead, he ascended into Heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead.

The Sincerity of this Belief consists in a true and real Bent or Intention of the Heart to Live no longer unto our selves, but unto him that died for us, and Rose again. But here it may be said, why do you not mention the Pardon of our sins? Must you not trust in God for that also? I answer, God's Pardoning of our sins, is implied in the giving us his Grace, in making us Partakers of the Divine Nature, in shedding abroad
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his Love in our Hearts by the Holy Ghost: For they that are Partakers of the Divine Nature, they that Love God above all things, from whence necessarily flows the Loving of Every Man as themselves; They are in Christ, and Christ in them: and you know the Apostle says; There is no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit. Rom. 8. 1.

From the Due Consideration of what has been said, this most important Truth shines forth most evidently, that we cannot Do any thing acceptable unto God, but only in the Power of the Holy, Blessed, and Glorious TRINITY: and hence it is that the Frequent Repetition of the Gloria Patri, that most Excellent Doxology, Glory be to the Father &c. and the like frequent mention of the Name, and Merits of Jesus Christ our Lord; Hence it is, I say, that these Excellent Passages in Our Liturgy, which some Naughty Men have cal'd Vain Repetitions, cannot but be exceeding pleasing, and satisfactory to all truly Christian Devout Souls. As for those, who are still so Mad, as to Dislike this truly CATHOLICK Doxologie, they are more fit for our Pity than our Arguments: and let that Pity ever move us to pray Our Almighty and most Merciful Father to draw them out of those Waters of Srise, those Loose, Variable, Turbulent Opinions, and to lead them by His Good Spirit in the pleasant ways of Truth and Peace.

As for Kneeling at the Sacrament, sith it cannot be suppos'd that any man Receives the Holy Communion as he ought to do, unless at that Time He Solemnly Adore the Person of our Crucified LORD, how it is possible that any man that has a Sincere Love and Reverence for His Infinite Majesty, can so wrangle against that Reverent Posture at such a time, I could never apprehend. O Blessed Jesus, put an End to such Controversies; we Beseech thee; and Enable Us, who Use this Humble Posture, whilst we Eat thy Flesh, and Drink thy Blood, to Work mightily upon the Hearts of our Adversaries by the Purity of our Lives and Conversations, that they may be Fully convinc'd that we Love Thee, as Our SAVI-OUR, and Fear Thee too, as Our LORD and Our GOD.

Your Clamor, that we have given Encouragement to the Papists, &c. is so notoriously Wicked, that it needs no Answer, but only a sharp Rebuke. I profess, Sir, I Pity you from the bottom of my heart: And I beseech Our Almighty and most

most Merciful Father to give you true Repentance, and to wash your Soul in the Blood of our Redeemer from that Foul Uncharitableness, which you so plainly discover in the Conclusion of what you call *A Short and True Account*, &c. As to the Zeal and Passion (say you) which many of the Prelatical party have testified at this time against the Papists, it must be confest they do it not without reason; for commonly the greatest Friends become irreconcilable Enemies, when those Bonds that kept them together come to be dissolv'd, Proximorum odia acerrima; when it once comes to the dividing of the spoil, &c. so that the best interpretation that can be made of their present Carriage, is, that the Love they have for their Benefices and Preferments, for their Bishopricks, Deanaries and Prebendaries hath sufficiently awakened them, and sharpened their Hatred, and rais'd their Indignation against Rome, &c.

Are you the man that shew'd such a Disgust against one of our Brethren, for perswading you to Repentance? Can you hope to Overcome Death, unless first you Overcome the Violence of that Disorderly Spirit, that mov'd you to pour forth such an Abundance of Slandrous Speeches? When our Fathers, and Brethren, according to their Duty have written, and spoken so Vigorously and Effectually against the Church of Rome, will you tell the World, they do it not out of Conscience, and the Love of the Truth, but by the Impulse of a Carnal Mind? Consider we shall give account at the Day of Judgment of every Idle Word: Ah, Sir, what account will you give of so Many Bitter, Malicious, most horrid slandrous Words! Why will you not receive the Instructions of those Our Reverend Fathers now Living, whom you Deservedly Commend? One of the Bishops whom your Party to my Knowledge have most Devillishly slandered, as if he Favour'd Popery, has ever Approved himself to be one of the most Strenuous Adversaries the Papists ever had; though he has not thought fit to Publish the Controversies he has had with them. And I am sure He lives so, that he must needs be a Person of a Defiled Conscience, who will not Acknowledge that Common Charity Obliges us to Believe that His Conversation is in Heaven.

You have done Mr. Baxter great wrong in Reciting those wicked Invectives against the Church of England, which we hope, he has long repented of; if he have not, I pray

God to bring him speedily to Repentance. He knows not what he Does (if he Love God sincerely in any measure, as I hope he does) in bearing such a part of the *Schism* of this Distracted Nation. I verily believe he cannot imagine that such a Number of his Followers Despise the Common Prayer, as Popish, Superstitious, and I know not what, and consequently Despise the Sum and Substance of the Christian Religion Contained in those several Forms of Sacred Words; placing their Religion in *Hearing, Remembring, Repeating, &c.* Various Forms of Words delivered in a Pulpit, rather than in a True and Real Despising of this Present World, in Exercising Love upon all Occasions even to their Enemies, in Rejoycing in Tribulation, taking *Rational* Delight, and Satisfaction even in the Greatest Objects of *Sensible* Anguish and Vexation, that is to say, In *Righteousness, and Peace, and Joy in the Holy Ghost.* This I write not to Calumniate them, but upon certain Knowledge of the Gross *Hypocrisie* of Many that Run from our Churches to Conventicles. I Consider, whilst I am writing, that we must All appear before the Judgment Seat of Christ; And I beseech you to joyn with me in that Consideration. So Wishing you all Happiness, I remain,

Your Servant for

Christ's Sake,

PHILOTHEUS.

Some Seasonable Words

TO

M^R. RICHARD BAXTER:

SIR,

SINCE the writing of this to Dr. du Moulin, I have seen a late Book of yours, Entitled, *The True and only Way of Concord, &c.* I beseech you to Consider the Reflexions I shall make on some Passages of the said Book with that seriousness which you profess in those Words; 'You and I by God's great Mercy are yet alive, and may review our Actions, before we come to the Bar of God, which is like to be speedily to me, &c. Really, Sir, it seems to me, that notwithstanding your Old Age, and manifold Professions of Christian Gravity, you are still guilty of much *Vain-Glory*, particularly in your *Ostentation* of your skill (or rather your *Reading*) in *Logick*, *Physicks*, &c. It being your business to describe the *Unity of the Spirit in the Bond of Peace*; 'Unity, say you, pag. 10. is sometimes the Attribute of an *Universal*, which is but *Ens Rationis*, or a *General* 'Inadequate partial conception of an existent singular Being; 'and so all men are ONE, as to the Species of Humantiy; and 'all *Living* things are One in the *Genus of Vitality*, &c.

'But we see, say you, p. 14. in *Passive Matter* that the parts 'have a natural propensity to *Union*, and the *aggregative* inclination is so strong, that thence the Learned Dr. *Glisson* (*Lib. De Vita Naturæ*) copiously maintaineth that all *Matter* hath 'Life, or a Natural Vital self-moving Virtue, not as a compounding part, but as a formal inadequate conception: In 'which though I consent not, &c. You had said in p. 13. 'Whether there be any one *Passive Element* (*Earth, Water, or Air*) any where existent in an *Union* of its proper *Atomes* 'without a mixture of any other Element, is a thing unknown 'to Mortals. So it is whether there be any where existent a 'Body of the United *Atomes*, &c. *Bullata Nugæ!* What's all this

this to the *Unity of the Spirit in the Bond of Peace*? viz. that you dissent from the Learned Dr. Gliffon, that such and such things are (as you conceit) Unknown to Mortals? Certainly you have been very *Defective* in the contemplation of the deep Sense of that Divine Saying, *KNOWLEDGE puffeth up, but Charity edifieth*. No wonder that you vaunt of your dissent from Dr. Gliffon, who, p. 169. are advanced to that height of Confidence as to condemn a *General Council* for their severity against the *Nestorians*, and other *Hereticks*: ‘If all the mischievous, unskilful, proud, ‘wrangling, and worldly ambitious strife by which the Christians were divided into *Nestorians*, *Eutychians*, &c. and their ‘Anathematizers, &c. had been turned into an united force ‘and diligence, by Light and Love, to have converted Infidels, what an happy case had the World been in? And their *Anathematizers*: It seems you put them all together. ‘turn ‘them out for Wranglers; no abiding for any of them in ‘your *Holy Commonwealth*. Yea, you usurp a kind of *Jurisdiction* over St. CYRIL, pag. 188. and pass Sentence upon Him, as a very *Faulty Person*. ‘Cyril so carried it by Wit and Grandeur, and the Countenance of the Court, that all went for ‘right that he had said. What’s the Matter now? Are you become a *Nestorian Heretick*? Else, I pray, why so angry with that Glorious Instrument of the *Only wise God*, in *Curbing* the Folly and Madnes of the *Nestorians*? But all their strife, say you, was but about Words. Shall we believe you, or St. CYRIL, and the *Major part* of that *Great Council*? Sir, In *Defiance* of this wicked Censure of yours, and in *Vindication* of that Excellent Man, that most Reverend Bishop St. CYRIL, I shall here repeat what I declar’d to the World about this Matter, in another Language, about ten years since, in a *Treatise* Entituled, *Amor Dei, Lux Animæ*, p. 6, 7.

Nestorius (ut loquitur *Vincentius Lyrinensis* Lib. contra profanas Hæreseos, Novationes, c. 17.) dum se duas in CHRISTO substantias distinguere simulat (quas insanus Hæreticus Apollinaris quasi in unam contraxit, ut idem *Vincentius* ibidem ostendit) duas introducit repente personas & inaudito scelere duos vult esse Filios DEI, duos CHRISTOS, unum DEUM, alterum HOMINEM: primum qui ex Patre, alterum qui sit generatus ex Matre. Atque ideo asserit Sanctam Mariam, non Theotocon, sed Christotocon esse dicendam; quia scilicet ex ea non ille CHRISTUS, qui DEUS, sed ille qui

erat

erat *HOMO* natus. Dogma hoc sceleratissimum, Vera ac Viva Gehennæ Soboles, Fundamentum Ecclesiæ manifesto diruit. Aufert illum a nobis *CHRISTUM*, qui *Διδόνειν Θεανθρωπίαν*, Per *DIVINAM HUMANITATEM*, Lapsos *HOMINES* Evehit ad *DEUM*, Viam omnibus patefaciens in *Gratiam* redeundi cum *Iusto & Irato DEO*, Plena ac Perfecta Satisfactione pro omnibus *HOMINUM* Omnium Peccatis *PATRI OMNI-POTENTI* exhibita per Unam Sui in *Cruce* aacrificati Oblationem. *Ἀνθρώπος Ψιλός* (ut loquitur *Proclus* Episcopus *Cyzicus* in *Homilia* habita sedente *Nestorio* in magna Ecclesia *Constantinopolis*, quam videre est apud *Binium*, *Tom. 2.*) *Σάσαι ἐκ ἰού ; Οὐδὲ γούνης Πάθειν ἐκ εὐνάτο.*

Certainly, Sir, you render your self a most unfit person to compose Differences amongst Christians, who endeavour thus to perswade us to condemn a *General Council*, even for that, wherein they were most *Orthodox*, and to cast a Cloud upon the *Illustrious Name* of so Great a *Champion* of the *Truth*. I join with you in your highest *Commendations* of *Unity*, &c. But, I pray, Sir, should we not rather desire, and contend for this, viz. that *Dissenters* may at length comply and submit themselves to the *Laws* and *Constitutions* both *Civil* and *Ecclesiastical*, than that those who have the *Rule* over them should abolish any of their *Laws* and *Constitutions* in Compliance with these *Opinions* Real or Pretended, which they still judge to be most *Peevish* and *Erroneous*?

I beseech you, Sir, to consider what you cannot but know of the *Crooked*, and *Perverse* Conceits, and Practises, that Thousands have run into that have taken a *Disgust* to that Form of sound Words, the *Liturgy* of the *Church of England*, which you know, most of the men you Plead for would fain have to be *Abolish'd*, and cast out of all Churches once again, to the great Dishonour of *GOD*, and *Scandal* to the *World*. We grant that there are in this very Kingdom a sort of People no less *Angry* with *St Athanasius*, than you are with *St. Cyril*, yea such as plainly deny the *Deity* of our Saviour: We boldly Aver that those that would lessen that *Authority* of *Bishops*, are *Instrumental* to the *Grand Design* of the *Devil*, and his *Principal Agents* to destroy those *Ecclesiastical Constitutions*, whereby we uphold the *Solemn Profession* of the *Fundamental Truths* pertaining to *Life* and *Godliness*. I shall here repeat some words of a Letter that has been formerly sent you: And I beseech you by the *Meekness* and *Gentleness* of our *Lord Jesus Christ*, to consider them: for I am sure that I first wrote, and do now Repeat them upon a mature Consideration, that I must shortly appear before the *Judgement-Seat* of *Christ*.

Here I could run out with much Fervour of Indignation against the
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Despisers of these Means of Grace, and strong Guards from those Accursed Errors, Socinianism, &c. which whilst I liv'd in Oxford, seem'd to me to be coming in like a Mighty Torrent upon this Distracted Kingdom, whilst the frequent Professions of Belief of the TRINITY, Gloria Patri, and the Three Creeds, were cast out of our Churches. If it be said, what Reformation have we now? &c. I Reply that one Reason of this Kingdoms Miscarriages, I might say, Abominations, is, that some of those, that are sincerely Learned, and Pious, have not such an Esteem of our Liturgy, as they Ought to have; and hundreds that are thought by the Vulgar to be so, do themselves despise it, or Countenance others in so doing.

And now, Sir, I shall tell you, you are very *Disingenuous*, in speaking of *Persecution* &c. Having so long time enjoy'd so Great *Forbearance* from the Magistrate in your Open and most Notorious Violation of the Law, still in Force against *Conventicles*. *Verbum Sapienti*. It is not the *Spirit* and *Genius* of the Church of *England*, that has ever prompted any man to speak to this effect; That the most Conscientious *Non-Conformists* Deserve to be most Severely Punished; rather than the most *Leud* and *Debaucht* Sort of People. No, Sir, I doubt not but you well know, that the Sincere and Obedient Sons of the Church of *England*, desire that no other Punishment should be inflicted on you, but what is *Truly Paternal*, viz. that which is not so Heavy, as to weigh down a Mans Conscience, by any Strong and Vehement Temptation, to Do that which he still Believes to be *Sinful*, or so *Light*, that any man could be willing to incur the Danger of it, rather than Perform or Abstain from such Actions, whose Performance or Omission is such, that 'tis very possible for him to Learn that it is not any way *Forbidden* by the LORD Our God, who has commanded us to Submit our selves to Every Ordinance of Man for his Sake: So that nothing can take off the Obligation, which the Eternal God has lai'd on us, to be *Actively* Obedient to Our Superiors upon Earth; but his own *Prohibition* of what they Command us. This Sir, I beseech you to Consider: and I must earnestly Beg of you By all the Professions you have made of a Tender Love to the Souls of Men, that you would not *Dissemble* what you know of this Great Concern of the Souls of all the *Non-Conformists*. But endeavour still (as you once began to do) to shew them their Sins, &c. And Consider I pray you, whether your self have not perform'd many Actions, contrary to the *Laws*, both of Church and State, which you would not have done, if you had been perswaded that you should have been Punish'd for so doing; according to those *Laws*: If you have been guilty of such Actions, Consider whether you have not been very *Scandalous*, and an *Encourager* of Gross Impiety, in the Violation of that clear *Apostolical Injunction*: Submit your selves, &c. Ah, Sir, if you will keep the *Unity* of the Spirit in the Bond of Peace; Consider the Force of these words; and do not in the least *Connive* at their Wickedness; who either out of a *Stubborn Humour*, or a loose *unsettled Opinion* Rush into Sin, as the Horse Rusheth into the Battle, by the most wilful Violation of *Known Laws*,

Laws, and Constitutions, &c. You say in your Pleading for our Unity with the *Non-Conformists*: *Is not he a Christian, that believeth according to the sense of the Institution (of Baptism) in God the Father, Son and Holy Ghost, and by a solemn Vow and Covenant devoteth himself to him, as his God and Father, his Redeemer and Saviour, and his Sanctifier and Comforter, and the Witness of Christ; and hereupon that hath Right to Justification, Adoption, and the heavenly Inheritance? Who is a Christian, if this be not? p. 102.* doubtless such a man is sincere Christian; But yet certainly our *Superiors* have sufficient grounds to exclude that man from the Holy Communion, though he makes Profession of being such a one, as you have here Describ'd; who Refuse at the Receiving of the *Consecrated Bread and Wine*, by KNEELING to make the most Humble Acknowledgment of his Due SUBJECTION to our *Crucified LORD*: I say they have sufficient grounds to Exclude him, *viz.* upon a Just Suspicion of his *Insincerity*, whatever his Pretences be.

I shall take the Confidence to Recite unto you the forepart of a Discourse I delivered some years since to a very Knowing Auditory, in the Vindication of the Orders and Constitutions of our Church. But here perhaps some will be ready to say, It seems to us very strange, that a Christian should be so zealous for such things as you were speaking of, Things which you your self confess to be *Extrinssecal* to Religion, that they are not of the Substance or Nature of it. To this I Answer, that Nothing is to be lightly esteem'd, that is Enjoyn'd to be Observ'd, By those that *have the Rule over us*, in matters appertaining to Religion. This Zeal for the Observance of such Injunctions does arise in *Meek and Humble Souls*, from a sense both of *Ecclesiastical* and *Civil Authority*, Enjoying them to be Observ'd; and this Zeal doth also Arise from a due Value, or Esteem of the Things themselves. The Force of *Ecclesiastical Authority* is plainly Express'd in these words, in the Epistle to *Hebrews*. C. 7. v. 17. *Obey them that have the Rule over you, &c.* And the Power that *Civil Authority* has over the Conscience, that is to say, that Charge which God gives to all that Fear his Holy Name, to obey our Earthly Governours in all things, not contrary to the Commands of the God of Heaven; this I say is as plainly Express'd in the words of the Apostle, as was ever any thing Express'd in any words whatsoever. *Rom. 13. 15. Ye must needs be subject, not only for Wrath, but also for Conscience sake.* O! then submit your selves as *S. Peter* Exhorts, *1 Pet 2. 13. to Every Ordinance of Man for the Lords sake.* The extraordinary great Value or Esteem, which truly Pious and Devout Souls have for these Things, *Abstracting* from the Authority, by which they are Enjoyn'd, is grounded upon a Belief, that there is much more of *Concern* and *Usefulness* to the Publick in them, than 'tis easy for any man, According to his *Private Judgment* to Apprehend: And *Secundarily*, upon *Experience* of this Usefulness for the improving of the Life and Power of True Religion, which *Experience* such Souls attain unto

more

and more in the Conscientious Observance of the said Injunctions of our Church, viz. That St. *Athanasius's Creed* shall be said on several Sundays, and HOLY-DAYS that the *NICENE* (or if you will, the *Constantinopolitan*) CREED shall be Said Every Sunday, and Every Holy Day; And that the *Gloria Patri*, shall be said after Every Psalm, and divers other Parts of the *Liturgy*. Certainly the most Sober and truly Devout Christians cannot but have a Great Zeal, and Fervent Love for those Excellent Forms of sound words, rejoicing exceedingly, whilst the whole Congregation gives Glory to God, in that Heavenly *Doxology: Glory be to the Father, and to the Son, and to the Holy Ghost, &c.* Though perhaps, many of them have never heard of, *Arrius, Socinus*, and such like *Hereticks*, from whose Dangerous Temptations the Church has taken care to Defend her Children, by calling them to such Frequent Acts of Adherence to those *Fundamental Truths*, from which these most Abominable *Hereticks* so subtly Endeavour to seduce them.

Here I cannot but break forth into the highest Indignation, against those *Absurd* and *Malicious* Men, who charge our Church with the Horrid Guilt of Countenancing *Socinianism*; whereas 'tis as clear as the Sun at Noon, that every *Socinian* in any of his Majesties Dominions is a *Non-Conformist*: And Let those other *Non-Conformists*, who Endeavour to get that strong *Fortification* Against All *Vice* and *Error*, to be slighted and Demolish'd, I mean Our *Liturgy*; Let them, I say, Think with themselves what service they do to the DEVIL, and his Chiefest Assistants, the *SOCINIANS*, Whilst they Teach the People to Despise that Plain, and most intelligible Form of sound Words; how is it possible, but that they should at least Cool their Affections towards the Truths therein Contain'd? What readier way can there be to Prepare them for the Reception of the most Damnable Doctrine of the *Anti-Trinitarians*, than by teaching them to slight the *Common Prayer*, which is the very Extract and Quintessence of the *Sound Doctrine* and *Fervent Devotion* of the Antient Fathers; Those who lived Five Hundred Years after the *Sun of Righteousness* had Illuminated all the Dark Corners of the Earth: Call all the Labours of the *Church of God*, for the Establishment of Fundamental Points of the Christian Religion, in Opposition to *Arrius*, and other *Hereticks* in those Days, go for nothing? Shall Our Congregations be no way Advantag'd by them? Shall the Loose *Scribbles*, or *Extemporary Harangues* of any Gifted Brother; (as they use to speak) be Prefer'd before them? Hear, O Heavens, and Harken, O Earth! What a Generation is This! Who Pretend to Assert the Doctrine of the *Trinity*, and yet slight the *Gloria Patri*, slight St. *Athanasius's Creed*! This sort of Men you so earnestly Plead for, as if Our Superiours could not keep the *Unity of the Spirit in the Bond of Peace*, unless they will Comply with their *Turbulent Humours*. I wish that all Men of your *Disputing* Genius, would be deeply Thoughtful of that *Divine Maxim*, *In multitudine Verborum non deest Peccatum*: And of that saying of the *Royal Philosopher*, *Ἀπλοῦς Ζῆλος* *Simplifica Teipsum*. Farewel. The LORD Give you Understanding in All Things.

F I N I S.